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"A CALL TO FREEDOM"

IN the correspondence columns this week there appears a letter on behalf of sponsors to a resolution which is to be put at the annual meeting of the General Assembly of the Unitarian and Free Christian Churches in London in April. The resolution arises from a pamphlet, printed from "Faith and Freedom", recently sent with other General Assembly notices to all ministers and secretaries of congregations. The resolution asks the ministers and delegates, and through them, the Unitarian and Free Christian Churches, to pledge themselves to "seek an alternative to war" and to seek a freedom from the "fear which grips the world".

The resolution should be passed. And anyone who has experience of the concerned and generous feeling of the General Assembly cannot conceive it being rejected. It is likely to be passed by a big majority. And this is all to the good. It is necessary on every possible occasion to express the faith that the fate overhanging mankind of a nuclear war can be met and destroyed. Gratitude is felt to the sponsors of the resolution for saying that, and the terms in which they have said it for—as intended—the whole Unitarian movement.

What Is Intended

But words have to mean something, and we feel compelled to point out what is intended in the resolution. This is done with the hope of strengthening its purpose.

The delegates are asked to "pledge" themselves, and it is useless using a word like this unless a concrete meaning is given to it. What is it that the delegates, and presumably the whole Unitarian movement—in so far as the Assembly can give the movement a lead—are to pledge themselves and those for whom they act?

The sponsors hope for something new and creative to come out of their action. They are not content, and rightly, with what is taking place at the moment. Yet what is taking place should be noted if something new is to be added to it. Hardly a Sunday goes by in most Unitarian churches, and in many, a fair number of weekdays, without the theme of the resolution being thought about, and by many lived about. What is to be added to this to which delegates have to pledge themselves? As the resolution stands, and, as far as we know, as any thought out plans stand, this is left for the delegates to decide. Is that the intention of the sponsors? Those pledging themselves will voluntarily organize themselves to new efforts, or efforts in a new way, to abolish fear and find alternatives to war?

Frankness

It is difficult without destroying all the major good that can be done by such a resolution to be frank. Yet frankness is necessary. It is one thing to frame a moving number of words, it is another thing to make organization and action live up to them. If, for instance, organization, in all these cognate matters has to come from the ministers, then nine-tenths of them are already working a six- and seven-day week, with less than enough time for thought let alone new constructive action.

If the resolution is passed, and passed with all the moving urgency contained within the words, and in the original "Call to Freedom", then the annual meeting, within the realm of the possible, ought to give some guidance upon what is expected. And perhaps add reality to its guidance by asking for a report upon action from those who sponsor the resolution.

The Domestic Gods

Which introduces a letter from an American correspondent upon a cognate matter. He is troubled that so little is done in America and this country in Unitarian circles about nuclear warfare. Very well, let imagination move. Let it be supposed that the American Unitarian Association and the General Assembly in this country could unite upon a statement, made in the most solemn manner not only upon nuclear warfare (which is only a part, and perhaps a derivative part of contemporary culture), but upon a number of other matters concerning peace. Such a statement coming from such a combined body would have a great influence, at least it would be action of a solemn character.

It is possible now to cross the Atlantic in a day or night. Our American correspondent has done it a number of times. We all passionately desire peace. But it is doubtful whether all we who desire it have even yet realized that we are only a short distance from one another, and that a week's or a few days' conference is easy in London or Boston. It all costs money, but the money is there. Everyone knows it. The only difficulty is that few, if any, have ever begun to think it possible. Americans and Englishmen are still "foreigners" to one another, although in point of fact they are less separate in space than the past generation was in their own country. We are all engaged in eliminating fear (witness the articles we have been privileged to print from American writers), and passing resolutions about peace; what is found impossible is even to begin domestically to organize the

faintest technique for making a religious impact on the world in terms of peace. It is so easy to get lost in the clouds of passionate good intentions; it is so hard to do the new fundamental thing that can make the good intentions possible. The domestic gods, national, church and those of "what is done" are there, jeering at us. The idols probably have to be knocked off their altars before we can be "free". And in many ways they are firmly fixed.

WHERE THE MARTYRS STAND

By Francis Terry

THERE is in martyrdom something which naturally impresses people and awakens their admiration and trust: here, they feel, was a man who was sufficiently sure of something to be willing to die for it. At the same time, in every martyrdom there are also elements which do not deserve admiration or trust, and may, in certain circumstances, provoke acute disillusionment. Each martyrdom is an incident in some historical conflict in which the martyr himself was too deeply involved to be able to disentangle the rights and wrongs on each side: he shared the errors of his time and party, and brought to them his personal human mixture of good and bad qualities. Just as one can be cynical about the sacrifices of those who gave their lives for their country in wars, all of which look very different to the historian from how they felt to those engaged, or about the idealism of political reformers, whose achievements contained the seeds of the abuses which later reformers in their turn had to struggle to put right; or as family life can be represented as a system of organized selfishness: so martyrdom can be exposed to view on its seamy side.

The martyrs are shown sometimes as fanatics who would themselves have persecuted if they could, sometimes as dupes, sometimes as victims crushed between two equally erroneous antagonists; we see how often a personal fault of vanity or obstinacy was what actually brought the martyr into prominence or prevented his escape: and there appears to have been some martyrs even for the worst causes.

The re-action is especially natural when excessive claims have been made on behalf of the martyr and his cause—when, for instance, martyrdom has been adduced as evidence of the infallibility of the martyr's church and the absolute truth of its doctrine. And yet it would be a sad thing if men pushed cynicism so far as to see nothing to admire in the martyrs and never gain from them any contagion of courage.

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The basic principle involved in martyrdom was stated by Mencius in China some 2,300 years ago: "I am fond of fish, and I am also fond of meat. If I cannot have both, I will give up the fish and take the meat. Similarly, I hold life dear, and also hold righteousness dear. If I cannot have both, I will give up my life and keep my righteousness. Although I hold life dear, there are things which I hold dearer than life; therefore I will not keep it at the expense of what is right. Although I hate death, there are things which I hate more than death; therefore there are certain dangers from which I will not flee. If there was nothing that men desired more than life, would they not use any possible means of preserving it? And if men hated nothing more than death, would they not do anything to escape from danger? Yet there are means of preserving one's life which men will not use, ways of avoiding danger which men will not adopt. Thus it appears that men desire some things more than life, and hate some things more than death".

Mencius is here making an elementary and quite general statement about human nature, applying not only to martyrs but to all men. It is a truth which most men would acknowledge, though usually with some inner doubt. The martyrs are the test cases by which this truth is vindicated from doubts and re-established. They make their choice, not as slaves of time, imprisoned in their own life-span, nor as members of a herd, swept away by blind instinct, but as responsible beings who are free to join themselves with their hearts' desire. Looking on, other men come to recognize in them their own proper nature and dimension.

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Often the "righteousness" which men love more than their life is something very imperfect, an irrational superstition, false pride, or the fierce vengeance of the blood-feud. No clear line separates it from the intemperate passions and heedless wilfulness for which men wrongfully throw away their lives, or the suicide's black despair and rejection of life. And yet, even when rage, obstinacy or desperation are what cause men to despise death, we see something admirable in the situation, though in a perverted form. Our hearts are moved, very much as they are by the "game" tenacity of a wild animal that is too enraged to run from its enemies, or by the melancholy of a poor captured beast which pines to death, away from its old haunts and companions, and cannot adapt itself to a prisoner's lot: the tragedy suggests a latent nobility engrained in the nature of things.

Though there is no clear line of demarcation, the men whom we recognize as martyrs stand well above the level of brutish instinct, and are, indeed, most distinctively human. We see this more clearly when we look beyond the actual point of conflict, on which the martyr takes his stand, and consider the personal issues which are connected with it and give it value. Men are not martyred simply for refusing to make a formal withdrawal of an abstract opinion or to keep silence about matters of no practical human importance: if that were all that was at stake, the persecutors would not trouble themselves.

For the German martyrs who suffered under the Nazis the issues were: "Shall I allow children, for whom I am responsible, to get an uncontradicted impression that all decent people hate Jews? When cruelties come to my knowledge, shall I, by joining a conspiracy of silence, share in the guilt and spread it through the nation? Shall I give my personal influence to the support of what I loathe? Shall I behave in ways which will make me false to my friends and separate me from my best memories?" In persecutions that are further from us in time, it is not so easy to reconstruct the personal values and issues involved, but the essence must be always the same.

The martyr cannot renounce his past ideals and the moments when life had most meaning for him, cannot stifle pity, cannot renounce candour and trust, cannot make himself the tool of what he detests. At some point or other, well-chosen or ill-chosen, he finds that he must make a stand and prefer loss of life to loss of what he values above life. And, when we consider his case, we feel compelled to admit that, in the main issue, he is right.

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Beyond the great diversity of explicit causes, better and worse, for which martyrs have died, we reach through to things unifying and common to all men, which are implicit in their testimony. They do not only remind us of our individual dignity, as beings each of whom is able to give himself to what his own heart chooses: they also show us the things in which all our humanity is grounded, and through which alone there is any life worth a man's living. They stand for the bonds of fellowship, without which no one could have grown up into a human person—kindness, affection, trust, loyalty, openness, sincerity—and for the inner depths without which, also, no one would be fully human—some sense of direction and vocation, moments of insight and resolve, the capacity for shame and reverence. They show us that, in order to be truly ourselves, we are more dependent upon these "spiritual" things than upon anything material, and that, therefore, our safety consists in clinging to the spiritual. In the last resort, the martyr is not striking out a merely wilful course, but walking where he finds the surest footing. That is why, when all their errors and faults are acknowledged, the martyrs are still not reduced to splendid romantics, but remain trustworthy witnesses as to the nature of our situation.

COMMENT

Unitarianism in Canada

I have been very must interested in A. Philip Hewett's articles on Unitarianism, particularly the second; because of late the question has also exercised my mind—why has Unitarianism expanded so rapidly in America compared with the position in Britain? One of the things we have to remember is that this expansion in America is a comparatively recent thing. I was in a Canadian Unitarian Church in 1924, and it scarcely gave me an impression of prosperity. It is only since the influence on Canadian Unitarianism became American rather than British that this progress has become a fact. The real answer to Mr. Hewett's question is, I think, contained in the sentence: "In none of the Canadian Unitarian Churches is there any attempt to minimize the difference between themselves and other churches". With us the reverse is the case. What turned me against Unitarianism at the time I felt in revolt against orthodoxy was the Christo-centric character of some of the hymns; as a result I still maintained a more or less close connection with the church I already knew, for I felt that even orthodoxy in its most logical form was nearer the truth than many of its opponents. We in England are far too ready to line ourselves along with the other churches. As a result, those who have left orthodoxy see no church that suits their needs.

Sugar at the Bottom

At several of our important railway stations improvements have been made in the refreshment rooms. Three or four weeks ago I had occasion to visit one of these and was delighted with the comfort provided, particularly with the absence from the tables of the usual vast piles of dirty dishes. My feelings were somewhat changed, however, when I had nearly reached the bottom of my cup of tea, for although I do not take sugar, the tea suddenly became sweet, no doubt with the sugar originally put in by my predecessor in the use of the cup.

Last week, again, I was in a pleasant cafe and had a cup of coffee. Looking up, however, I saw one of the two waitresses wiping her eyes with the tea-towel with which she was drying some spoons, and a day or two later, I saw her colleague blowing something out of a teacup she was taking to a table. These sort of things present a difficult problem. The management is more or less helpless when faced with them.

What I saw is repeated again and again in practically every restaurant throughout the country, although not always so openly. A complete reform, no doubt, must wait until the general level of hygiene in the country has appreciably risen. At the same time, "out of sight, out of mind", is a valid proverb, and so long as we do not *see* these cases, we are, as a rule, not one whit the worse because of them.

Population Growth

A few days ago I bought the current number of *Whitaker's Almanac*, and turning the pages at leisure I stopped at the section dealing with Ceylon. There was in it a very instructive table showing the increase of population from time to time. In the ten years from 1871-1881, the population increased from 2,400,000 to 2,759,000, of which the natural increase accounted for 120,000. Between 1946 and 1953, however, the population increased from 6,657,000 to 8,104,000, of which natural increase accounted for 1,362,000. One could hardly find elsewhere, I should say, figures which showed so clearly the way in which medical science, by arresting the death rate, has made nutrition one of the world's great problems.

Another Job For The United Nations

Most of the Antarctic Continent appears on the map as portioned out among various countries, including Britain, South Africa, Australia and New Zealand. Lately, however, other countries such as the Argentine, Chile and Russia have been showing an interest in Antarctic territories that are already regarded as having been annexed by others. So far, except for a few islands, the main activity in the Antarctic itself has been scientific, but if it were known for certain that any of these territories contained valuable minerals that part of the world would become an area of bitter international rivalry, if not worse. Modern science has shown the possibility of producing warm currents of air sufficient to melt the ice over a limited area of the ice-cap, and it might soon be possible to extract minerals of which we do not yet know the existence.

Wisdom would seem to suggest that to prevent strife in the future, the control of these forbidding lands should be placed in the hands of a Commission under the United Nations which, when practicable, would extract their mineral wealth for the benefit of all the nations.

The Dead Sea Scrolls Again

How long will it be before we can expect an account of the Dead Sea Scrolls that is both scholarly and objective? It is a paradox that the religious documents of a sect that seems to have laid stress on the solemn calm that should be an important aspect of the religious life should call forth such an exhibition of attempts to bend scholarship in the direction of certain religious points of view. Discussions on the Scrolls are usually marked by violent rather than reasonable argument, and it looks as though people of this generation must wait in vain for an assessment of these documents that can shed real light on Christian origins. When one remembers the kind of reception given by theological faculties at the older British universities in the nineteenth century to the first fruits of the Higher Criticism, that are accepted today as a matter of course by all educated people, that fact may cause disappointment, but can hardly occasion surprise.

Commentator.

"FAITH AND UNDERSTANDING"

TWO NATURES — ONE PERSON

By Arthur J. Long

(Under the title "Faith and Understanding", Mr. Long will contribute regular articles. If you have any theological questions send them to us and Mr. Long will attempt to answer them.)

SOME years ago, the *Radio Times* published an Eastertide article by the late Dorothy Sayers entitled "The Execution of God". The reference, of course, was to the Crucifixion, and it embodied what is commonly regarded as the normal Christian attitude towards Jesus. As most of the B.B.C. religious propagandists never tire of reminding us, for Christianity, Jesus Christ was not a man at all. He was God. It was none other than the great Lord of all things, the Creator and Sustainer of the universe who was born in a stable, and who walked the dusty roads of Palestine long ago, speaking as never man spake. It was God Himself in human form who died on the Cross and rose again in triumph.

Unfortunately (or fortunately, perhaps, from the Unitarian point of view), the doctrine of the Incarnation is by no means as simple or as straightforward as this. It is worth noting that Dorothy Sayers' pungent reference to the "execution of God" did evoke a protest from an Anglican, who pointed out, quite correctly, that to call Jesus "God" without qualification, is heresy. The proper designation for Jesus is "God the Son" or "God Incarnate".

Perhaps one of the supreme religious ironies of all time is to be found in the fact that the credal basis of the World Council of Churches, by which the Unitarians are excluded—"a fellowship of Churches which accept the Lord Jesus Christ as God and Saviour"—is itself heresy! From the orthodox standpoint, Jesus may be God Incarnate, God the Word, or the Second Person in Trinity, but he *is* not God.

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The precise significance of this subtle distinction becomes apparent if one examines in more detail the idea of the In-

carnation, which is often competely misunderstood, both by those who support and those who reject it. Most Christians, for example, probably tend to think of Jesus as a bodily materialization of the Deity. They regard him in much the same way as the Lycanonians regarded Paul and Barnabas—God come down in the likeness of men. Not only would this appear to be the normal position of the average Christian. Most critics of Christianity also assume that this is what Christians believe. But in actual fact, official Christianity does not support this view at all, implying as it does, that the body of Jesus was in some sense unreal, a mere phantasmal appearance. This latter notion was one of the earliest heresies, that known as Docetism, and orthodox Christianity has always emphatically repudiated it. According to the official teaching of the Church, Jesus was not a human body animated by a divine soul. He was an ordinary normal human being, in whom, by some mysterious and unexplained process, there dwelt the fulness of the Godhead bodily. "In the beginning", says the Fourth Gospel, "was the Word, and the Word was with God and the Word was God . . . and the Word became flesh and dwelt among us". But the dwelling place of the Word was not a mere human body. It was a full, real, complete human being—Jesus of Nazareth. "Take away the action of the Word of God", said William Temple, "and what we have left is *not* the body, but the body-soul complex, the personality of Jesus of Nazareth the prophet".

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In other words, there were in Jesus two complete and separate natures, the one human and the other divine—two natures in one person. The orthodox, therefore, are not in the least concerned to deny the full humanity of Jesus. Indeed, it is incumbent upon them to affirm it. It is precisely for this reason that some modern orthodox Christians have been led to deny such dogmas as the doctrine of the Virgin Birth. Official Christianity, no less than Unitarianism, insists that Jesus of Nazareth was a real and perfectly normal human being.

But what of the Divine element in his nature, the fulness of the Godhead so mysteriously foisted upon him? Here we arrive at the heart of the problem, a problem which, to this day, official Christianity has never solved. For the orthodox, Jesus was perfect God as well as perfect man. God was personally present in Jesus in some sense other than that in which He is present in all prophet-souls. But how are we to understand the relationship between the divine and the human in Jesus, and how can two utterly distinct natures exist in one person? To this all-important question, there has never been a satisfactory answer. Doctrinally, the last word is with the declaration issued at the Council of Chalcedon (A.D. 451): "One and the same Christ, Son, Lord, Only-Begotten, acknowledged in two natures unconfusedly, unchangeably, indivisibly, inseparably, the difference in nature being in no way removed because of the union, but rather the properties of each nature being preserved, and concurring in one person and one substance". But as the more candid amongst the orthodox readily admit, this merely states the problem and does not in any way solve it.

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The essential futility of the doctrine of the two natures is perhaps amply demonstrated by the suggestion sometimes advanced nowadays that Jesus himself was unaware of his own divinity. At no time during his earthly existence, it is said, did he ever think of himself as God, or imply that he was God—but, of course, we Christians, being more privileged than he was, now know that he was God all the time! It would be difficult to imagine a more absurd doctrine—and yet, in a certain sense, it does represent the logical conclusion of the two natures in one person.

Official Christianity sometimes presents an alluring simplicity. What could be more uncomplicated, for example, than the affirmation of the children's Christmas hymn: "He came down to earth from heaven, who is God and Lord of all"? But let us beware. The simplicity is only apparent. Behind it there lie the verbal gymnastics and absurdities of Chalcedon—and in comparison with this, Unitarianism, with its faith in the simple and unequivocal humanity of Jesus, is perhaps not unworthy to be reckoned as "Christianity in its simplest and most intelligible form".

FROM MY JOURNAL

By "Simplicius"

I PAID two request visits tonight, and how pleasant it is to be expected rather than to expect to prove an interruption to the television. I went first to the M.'s to see the snapshots of their happy holiday tour among Southern Unitarianism, for such the trip proved to be. As Unitarians the M.s feel themselves part of one far-flung religious family, and they never thought it out of their way to make a detour of fifty miles to gaze on the outside of a Unitarian edifice. Local families retired "down yonder" were called on, and we had a happy hour reviewing the well-being of our people. I went on to our newly-joined Mr. K. to discover what it was he wanted to make his position clear about. It seems he feels he has been bombarded on every side to join our various little church organizations—everything except the Cubs, he said! He wanted to make clear that he greatly values worshipping with us and that he is happy to know he can call upon me as his minister to help him over his intellectual religious hurdles. For the rest he is a busy professional man, occupied with his own concerns. Of course I recognize his position and respect it. But will I ever be able to stop old Y. making the perpetual roll-call: "Now there's Mr. K., he never comes to this or that. . . ."? Our good schoolmaster repeated his apologies as he saw me to the door. He did hope I understood that I wouldn't think he wasn't pulling his weight. Of course he'd always send a cheque to the Bazaar and contribute to any other good cause. I reassured him, but will I persuade the rest of our zealots that there are some whose needs are fully met by the community of Sunday worship?

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I called in to see the E.s tonight as they have not been to service for a fortnight and I fear Mr. E. must have a return of his old internal trouble. But no, it was the car's innards that were at fault. E. has been coming to service by tram and bus, man and boy for forty years, and now he has gotten a car and cannot come. As I offered my best wishes for the recovery of his car I remembered a younger E., zealous secretary of his Trades Union, haranguing me on the paralyzed softness of the rich and the active endurance of the poor. He had often said I should preach more about the matter, and I had showed him that I did so, reminding him how frequently he had heard texts like "Lay not up for yourselves treasures upon earth". Now his car's laid up and his socialist theory laid by, and he and his wife find the fifteen minutes' bus service too infrequent for them to get to church. To learn the secret "both to abound and to be in want" "Who is sufficient for these things?"

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The tribulations of a Fraternal Secretary are many, according to B. of Greytown. He has been trying to fix up the rota of papers for our monthly meetings, according to the subjects we had agreed should be discussed. Each time he has approached a fellow minister to give a paper on this or that he has received the reply, "Not that, old man, there's nothing new to say about that", or, "Haven't you something else; we can't get any further in that direction". His difficulties were calculated to make me agree to do the first subject he offered! But perhaps it is true to say that religious thought has gone as far as is for the moment required. What we need now is time to realize religious truths in daily living. It's much easier though to go looking for new and yet newer ideas than slowly and painfully to incorporate the eternal verities in personal conduct.

IT OCCURRED TO ME

By Muriel Hilton

IT was with deep regret and a sense of personal loss that we heard of the passing of Gerald Bullett—poet, novelist, critic and biographer whose anthologies "The Testament of Light" and "The English Galaxy of Shorter Poems" are cherished by so many.

Most of us have a few writers who accompany us through life, whose books become intimate companions and whose words, spoken with clarity and beauty, give voice to our own confused and faltering thoughts. Gerald Bullett was one of these to me; indeed, his book "The English Mystics" expresses perfectly all that I feel about mysticism.

During the war his anthology, "The Testament of Light", was a bed-side, or more truthfully, a shelter-side book. It is more marked and used than any other book of its kind and will always give lasting satisfaction. Of his novels "The Jury" is to me the most memorable.

A few weeks ago, after quoting him at length in *The Inquirer*, I acted on a sudden impulse and wrote him a note of appreciation. It was rather belated, having been an ardent admirer of his writings for nearly a quarter of a century! By return of post I received a charming letter of gratitude in which he said, "It is a great help and encouragement to find that things one has written have met with some response . . . especially in the case of a book like 'The English Mystics'. . . ." He also sent an inscribed copy of his long poem "Winter Solstice". Reading it again now that he has gone is a poignant experience; to quote one passage of this beautiful poem :—

> The agony of flesh let no man belittle,
> But the agony of the flesh must have an end.
> The agony of the spirit is the agony of terror
> Of the going out of lights, one after one.
> But if you untie the hard knot of the will,
> Something happens that is like a miracle.
> The last star quenched, the last light gone,
> The last and longest and cruellest, which is hope,
> Darkness like a rose dawns at the still centre,
> And the spirit is home.

It is possible that death is something like this.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

"A Call To Freedom"

SIR,—All ministers and secretaries of congregations in the General Assembly have recently received, through the agency of the G.A., copies of *A Call to Freedom*, a four-page pamphlet reprinted from *Faith and Freedom* (summer, 1957), and have been informed that a resolution arising from this *Call* will be put to the General Assembly at its annual meeting in London next April. This resolution has now been drafted and its sponsors seek the publicity of your columns to ensure that its terms may be widely known during the discussions that will be taking place in congregations and committees, preparatory to the briefing of delegates. The resolution runs: "That, whereas the Ministers and Congregations of the General Assembly of Unitarian and Free Christian Churches have received, and had opportunity to consider, *A Call to Freedom*, the Ministers and Delegates here assembled affirm their conviction that the Liberal Faith of the Unitarian and Free Christian Movement has a duty to seek freedom from the fear which grips the world, as an invaluable contribution to the resolution of the issues of war and peace in this atomic age, and therefore pledge themselves, by self-examination and by careful study of these issues, to seek an alternative to war, and, God helping, vindicate their Christian faith in the Love of God and the Service of Man."

It should be well understood that this is not a resolution which is meant to have any political strings to it, nor, if it is passed at the General Assembly, will it commit anyone, and least of all the movement as a whole, to any line of political or social action. Nor will the acceptance of the resolution presuppose agreement with every sentiment and judgement in *A Call to Freedom*.

The Resolution should be looked upon as essentially a religious affirmation made by a body of men and women with a sense of their individual and collective responsibility in a fear-ridden world. It also, and properly, calls for personal commitment to seek a religious solution of the major threat to human well-being, in line with our unique heritage and, what we fain would believe is, our destiny. The *Call to Freedom* will have served its purpose if it brings us to London to make our affirmation and sends us back home again determined to fulfil our commitment "in ways known and to be made known unto us".

We ask Ministers to print in their March calendars the salient passages of the Resolution, so that all our people will know what is toward at the General Assembly and join in the affirmation and commitment which we hope to make.—Yours,

Bank Street Chapel, Bolton. *E. Shirvell Price.*

Quite The Same

SIR,—For the past four months I have read *The Inquirer* regularly, although I have read it on occasion in Unitarian libraries for many years.

A week-by-week reading of *The Inquirer* leads me to one conclusion: Unitarian churches in America and the British Isles are quite the same! How? In being basically inactive about the one issue that should concern all mankind: the prevention of nuclear war.

This is an issue that should melt barriers in our own Unitarian churches between theists and humanists, between clerical-collar-wearing clerics (we have a few in America, too) and non-clerical-collar-wearing clerics, between pacifists and non-pacifists, between federalists and non-federalists. In America over the past four months, we have begun a campaign to end nuclear tests in the National Committee for a Sane Nuclear Policy. In England I have been impressed with the activity of the National Council for the Abolition of Nuclear Weapon Tests which, I understand, is about to expand its scope and activity. While a few Unitarians may be in positions of leadership, I think it fair to say that most of our churches are going their usual bazaar-budget way, not realizing the urgency of this paramount issue.

Paul Tillich, no Unitarian, says that Protestantism may be a "kept" church, and that its god is a domesticated one—quite irrelevant to the problems of the culture. Could this also be true of Unitarians, even American Unitarianism despite its bulging sanctuaries and its ever-increasing budgets? In asking these questions, I am also searching myself. My own congregation is building an entire new plant at a prohibitive cost—£1,200,000—when not as much as £1,200 is allocated for peace. Come a super-H-bomb, our new church building, though concrete, will be pulverized with all the rest.—Yours,

Evanston, U.S.A. *Homer A. Jack.*

Zeta And The Tom-Toms

SIR,—"The tom-toms beat sometimes too near and crudely to some form of organized religion for it to stand in judgment on what it sees elsewhere."

How right you are. How often one comes away from so-called "Divine Service" (in all denominations) with a sense of crushing disappointment! One had been hoping to hear a glorious symphony of creative love, will-to-good, and "the wideness of God's mercy"—and all one has got has been the horrible maddening din of the tom-tom beaters proclaiming the exclusiveness of orthodox dogmatic taboos—a sinister blessing extended to things that are violent, hateful and competitive—the desirability and the rightness of the ecclesiastical "closed shop"!

One longs to hear above the hideous traditional tom-toms of today the same lovely resounding prophetic trumpet-call which sounded above the Hebrew tom-toms of long ago—"What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God". But, alas! the tom-toms of the night go on. And where are the prophets?—Yours,

Worthing. *Malcolm Rutt.*

From The Melbourne Church

SIR,—In the correspondence columns of *The Inquirer* of November 23, 1957, which copy has just reached us, there is published a letter from Mr. R. Harthoff, of the Melbourne Unitarian Church. In that letter he states: "Various members of the Melbourne Unitarian Church, including myself, who are Humanists, are trying to promote a genuine and realistic acceptance of Theists."

He later quotes from an article in the *Bearon* of November, 1953, some words of Professor Holt: "Experience shows that men's enthusiasm for freedom so often dies when they have won their own." Mr. Harthoff comments: "To some extent these words can now be quoted against the Humanist element in the Melbourne Unitarian Church. . . ."

From these remarks of Mr. Hartkopf you have deduced in your editorial "The Inheritance" that Mr. Hartkopf "experiences some difficulty in persuading the present Melbourne congregation to receive members who do believe" [in God]. This you remark "will strike many readers of *The Inquirer* as so odd and opposed to what most of them believe that it requires some comment." It certainly does require "some comment" and from us, as minister, chairman and secretary for many members of the Melbourne Church.

The Church Committee has given consideration to the statements made by Mr. Hartkopf and can only agree with you that they are extremely "odd". They are also quite untrue, for we do not know of any efforts made by Mr. Hartkopf and "various members of the Melbourne Church" to "promote a genuine, realistic acceptance of Theists" of this Church.

We would point out:

1. That Theists are already members of this Church.
2. That in ten years of Mr. James's ministry, not a single application by Theists for membership has been refused, the only application made in that period being postponed for further consideration on entirely different grounds.
3. That Mr. Hartkopf has made no representations at all to the Church Committee or the Congregation of this Church on this subject.

We agree with the conclusions drawn in the rest of the editorial about the "bare bones" and the spirit of Unitarianism and Unitarians in Britain can rest assured that though Minister, Chairman, Secretary and others are convinced Humanists, they have not attempted to exclude, are not now excluding, and have no intention of attempting to exclude Theists from their Church. Many of us do not declare our attitude towards belief in God as confidently or as irrevocably as Mr. Hartkopf does. We prefer to say: "We do not know."

We would point out that membership of the Melbourne Unitarian Church is in accordance with its printed rules, which, up to the present, we see no reason to alter, rules which as "one-time secretary" Mr. Hartkopf should know.

Rules 2 and 3 read: "The object of this Church shall be the cultivation of the religious life in an atmosphere of freedom; no obligation or adherence to any written or stated creed being required of any member.

"Membership shall be open to all persons who satisfy the Committee of Management, in consultation with the Minister, that they are in harmony with the object of the Church."

We strongly deprecate Mr. Hartkopf's presumption in writing to *The Inquirer* in the name of our Church in this manner, and we believe, Mr. Editor, that it would have served the best interests of Unitarianism if some representation had been made to us before your editorial and correspondence appeared. We fully appreciate the difficulties of editorship in such matters, but ask you in the interests of the truth to publish this letter.—Yours,

V. M. K. James, Minister,
Thos. McAughtrie, Chairman,
D. J. Clayton (Mrs.), Hon. Secretary.

"Another Summit"

SIR,—You comment in your leader "Another Summit" that it is odd that no one suggests a summit meeting of the world's religious leaders. I would like you to know that this is a matter which has been in the minds of the officers of the World Congress of Faiths for some time. Our gifted president, the Rt. Hon. Viscount Samuel, has on more than one occasion expressed the hope that in his lifetime an inter-faith conference, in which outstanding leaders of the different religious communities would participate, might be held in Jerusalem. We have discussed quite recently the possibilities of such a conference with a number of leaders. At the moment, the unhappy situation existing in the Middle East on the one hand, and in Pakistan on the other, presents very real difficulties. The Executive Committee of the World Congress has the matter constantly under review. Enthused by the idea, the Rev. Paul Guinness, M.A., has lately resigned an important post with the World Y.M.C.A., Geneva, and is at present on a world tour seeking the interest and support for such a summit meeting.

Another welcome development in this field took place lately in Pakistan, where a conference of Christian and Muslim leaders from different parts of the world met on Muslim initiative.

It is our conviction that an increasing number of men and women share the view held in your article, and this fact encourages us in our endeavour to bring about the kind of summit meeting you envisage.—Yours,

London. *Arthur Peacock.*

Views, News and Notes

SIR,—I have spent some months at various times in the United States and I have never heard that "Parsons, Priests and Nuns can travel for 'half fare'." May I suggest that Mr. Downing gets into touch with the secretary of the General Assembly who has the information regarding travel vouchers. These vouchers will enable him travel concessions but not at half price.

With regard to his U.S. visa application form. Surely, he has no difficulty there. I found none at all. The U.S. authorities will give every help and guidance but Mr. Downing should not need this. It is not a "formidable document".

It does no service to Anglo-American relationships if on every possible occasion we make out that the United States is such a very strange country with formidable obstacles to be overcome before people can travel there. It does no good either to give the impression that we must give a full account of our past lives before we can get a visa to visit the States.—Yours,

Leigh, Lancs. *Ernest W. Deakin.*

The Lectures at Lyme Regis

SIR,—I assure your readers that no conditions were set by school authorities. I suggested names but knew that if I became dogmatic there would be no lectures. The headmaster could reasonably argue that his lectures were, and had to be, within the Cambridge agreed syllabus. Often it was apparent that the questioners were shocked at the liberality of the speakers.

May I quote one headmaster's comment? "The lectures were the most stimulating that my sixth form have experienced; so interested were they that they more or less exploded at the first member of the staff who taught them the next morning and the discussion went on for days. I have no hesitation in saying that the money devoted to the venture was well worth while. In many ways the most encouraging feature was the sincerity of interest among these often much maligned teenagers".

If a mistake was not made it was because good was done. I remember the time of the Liverpool controversy the late Canon Dick Shepherd concluding an article by exhorting authority not to pass the thing off with "Good has been done but it must not occur again". It satisfied orthodoxy then; does it still satisfy us now.—Yours,

N. D. Blake.

Pulpit Change

The Rev. Eric Phillips, of Great Hucklow, has accepted an invitation to the pulpit of the Church of Our Father, Rotherham, and expects to begin his ministry there on May 1.

Cinema

Continuing the story of a Bengali family, which was shown in *Father Panchali*, *The Unvanquished*, at the ACADEMY CINEMA, has the same strange quality as its predecessor, not easy to define, yet giving the film a distinction that is unique in film-making.

The family has moved to Benares, a city which has fascinating sights for the boy, Apu. Massive steps lead down from narrow alleys to the River Ganges, where his father and a crowd of others bathe in the holy waters. The temples are inhabited by large monkeys, whom the boy watches with wonder. But again, as in the other film, everything centres around Sarbojaya, the mother. She is still gnawed by anxiety—for the necessities of life, for Apu's future when his father dies. Patient and self-effacing, she sees, only half-understanding, her boy's interest in learning, and sacrifices her precious savings so that he may accept a scholarship to Calcutta. She is, in fact, symbolic of Mother India. Some years ago a film, *The River*, was made by a European, and although an excellent film, it was India seen through Western eyes. This film is India seen from inside—well and truly Indian, and we must hope that the third in this great trilogy by Satyajit Ray will be shown in due time.

R. L.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7250 Editorial: EUS. 2812

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 16, 1958

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. LL. CADWALLADR MURRAY
ALTRINCHAM, Dunham Road Chapel, 11.45 and 6.30, Rev. ARTHUR W. VALLANCE
ASHFORD, Unitarian Church, Elsworthy Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Church, Manchester Road, 6.30, Mr. W. HOYLAND
BATH, Trim Street Chapel, Unitarian, 11, Rev. R. BOWDEN
BEARSY, All Souls, Sherwood Avenue, 11.30 and 7, Dr. A. L. ARMYE
BEARSY, Pine Church, Rectory Road, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKENHEAD, Grove Street Church, Unitarian Church, 11, Rev. DUDLEY RICHARDS
BLACKBURN, Free Church, High Street, 11, ——
BRIGHTON, Unitarian Church, Hartington Road, 6.30 (February 23), Rev. MAURICE JOHNSON
BRISTOL, Church of Mercy, Broad Street, 11 and 6.30, Rev. GORDON STUART
BRISTOL, Waverley Road Church, and Manor Street Mission, Redcliff Hill, 6.30 Rev. RONALD MCGREGOR
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School; 6.30 and 6.30, Rev. R. SPENCER PEARS
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LEWIS
BOSTON (Lincs.), Unitarian Church, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, Holy Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Bowling Annexe, 2.15, Mr. WILLIAM LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. PEARSE A. BULLOCK
BRIGHTON, Christ Church, Dyke Road, 3, Sunday School, 6.30, Supply
BRIGHTON, Unitarian Church, 11 and 6.30, Rev. G. RAYMOND JONES
BRIGHTON, Christ Church Unitarian, Ship Road, 11 and 6.30, Rev. JAMES RAWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BAYLISS
BRISTOL, Oakfield Road, 11, Rev. A. W. BARTON, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. D. ROY JONES
CHESTER, The Church of the Great Companions, Hamond Hill, 3, Mrs. IRIS WYNN
COLCHESTER, Brookhill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. H. QUICK
CORFE, Matthew Henry's Chapel, Trinity Street, 11, Miss E. HARRISON, 6.30, Rev. C. A. PEERS
COVENTRY, Bible Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
COVENTRY, Chapel, Allesley, 10.45 and 6.30, Rev. EDGERTON TUDOR
CROYDON, Free Christian Church, South Street, 6.30, Supply
CROYDON, Unitarian Church, Wandle Road, 11, Mrs. M. R. DUDEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALLIS (also 6.30 1st Sunday in the month)
DARWEN, Walker Street Chapel, 11, Children's Chapel, 6.30, Rev. PHILIP CLIFFORD
DERBY, Peter Gate Unitarian Church, 6.30, Mrs. J. BRAND
DEVONPORT, Old Meeting House, 10.45, Mr. JOHN WILSON
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARSONAGE
DORKING, Ashton Street, Unitarian Church, 11, Junior Church, 6.30, Rev. PHILIP C. WARNOCK
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVAGE HOUSE
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. RONALD PRESTAGE
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WORTHINGTON
DUNDEE, Unitarian Church, 29 Constitution Road, 11, Rev. A. E. POPPE
EASTBOURNE, St. Mark's Church, Cavendish Terrace, 11 and 6.30, Rev. W. B. TAYLOR
EDEN, Gravelly Chapel, Erdington, Birmingham, 6.30, Rev. Dr. F. D. MORTON-ELLISON
Ely, Chapel, Hyde Church, 11 and 6.30, Rev. J. HARRY SHAW
GLASGOW, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. JOHN CAVELEIN
GLASGOW, Renfrew Street, 3, Rev. J. M. QUICK
GREENOCK, Wood Street Church, 11.15, Mr. LESLIE RAMPTON
HALL GREEN, Hob Moor, 10.45, Holiness, 6.30, Rev. A. S. DOWNING
HARROW, Wealdstone Hall, 10.45, Mr. Peter Bell, 6.30, Rev. J. H. THOMAS
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DOUGLAS HEATON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORNSEY, Weston Road, 6.30, Rev. J. MARTIN SHAW
HUDDERSFIELD, Paddock Street, 11, Rev. J. H. THOMAS
HULL, Park Street Church (Unitarian), 6.30, Rev. GEOFFREY PEARS
HYDE, Market Place, Unitarian Church, 6.30, Mr. T. WARREN
ILKESTON, Free Christian Church, 11 and 6.30, Rev. EDGAR W. HILL
ILKESTON, South Street Chapel, 11 and 6.30, Rev. ARTHUR SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, Chapel Lane, Briggate, 10.45 and 6.30, Rev. R. L. GELLARD
LEICESTER, Unitarian Church, Belgrave Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Free Christian Church, 11 and 6.30, Rev. LEONARD MASON
LIVERPOOL, Hope Hall, Hope Street, 11, Rev. J. E. LONGDEN, B.Litt., Gateacre, 11, ——
LIVERPOOL, Renshaw Street, 11, Mr. CLIFF E. HUGHES
LIVERPOOL, Ullet Road, Unitarian Church, 6.30, Rev. H. W. ENGWELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. THOMAS
LIVERPOOL, Smith Free Church, 11, Rev. N. HARRISON
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEITH MONTEITH
LIVERPOOL, Gateacre Chapel, 11, Rev. Dudley Richards, B. Litt.
LIVERPOOL, Hillsborough Road, Bootle, 3, Sunday School, 6.30, Rev. N. EDMONDS
LIVERPOOL, Mossley Hill Road, 11, Mr. A. H. HOYE
LIVERPOOL, Upper Parliament Street, 11, Rev. A. PAPWORTH, 6.30, Mrs. S. R. SPENCER
LONDON, Hall Street, Edgware Road, 6, Rev. Wesley Lewis
LONDON, Hampstead, Willow and Rosslyn Hill Chapel, 6.30, Mr. J. RAMSDEN
LONDON, Hackney, Mare Street, 11, Rev. E. G. LEE
LONDON, Hanover Chapel, Peckham Grove, Peckham Hill Gate, 11 and 6.30, Rev. Gilbert Reid
LONDON, Hornsey Rise, Unitarian Church, 11, Rev. F. Hankinson, 6.30, Rev. K. C. Thrussell
LONDON, Kensington, Essex Church, Edwardes Square, 11, Rev. Stephen E. Keep
LONDON, Kentish Town, Unitarian Church, 11, Rev. E. W. Simmons
LONDON, Mill Hill, Broad, 11 and 6.30, Mr. T. E. Bailey
LONDON, Newington Green, Unitarian Church, Queen Road, 11, Rev. A. V. Pite
LONDON, Hackney, Unitarian Church, High Street, 11, Mr. J. Hewgill
LONDON, Lewisham, Lee Road, Blackheath Hill, 6.30, Rev. W. Wormersley
LONDON, Mansfield Road Church, Belsize Square, 6.30, Rev. A. Pearson
LONDON, Richmond, Free Church, Church Road, 11, Rev. Stephen E. Keep
LONDON, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Miss L. M. Simmons
LONDON, Walthamstow, Unitarian Church, Hoe Hill, 11, Rev. Antonio Pastrana (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. E. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. G. Lee
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
MANCHESTER, King Edward Street, 10.45, Rev. G. D. Pitson, 6.30, Supply
MANCHESTER, Unitarian Church, Market Buildings, 6.30, Mrs. Minnie Hilton
MANCHESTER, Stockley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weeks
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jones
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warmby
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
MANCHESTER, Rectory Road Mission, 6.30, Rev. R. L. Hawkin
MANCHESTER, Stand Chapel, Whitefield (February 23), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Bamhill, 6.30, Rev. Jean Ould
MARPLE, Old Meeting House, 10.45 and 6.30, Rev. E. Shimmin
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Rev. D. C. Dun
MIDDLETON, 3 and Newton Annexe, 6.30, Rev. C. G. Tuson
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Jean Ould
NEWCASTLE (Staffordshire), Bethesden Unitarian Church, 2.30 and 6, Rev. E. B. Smith
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. Kinsey
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. R. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. K. C. Thrussell
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PORT LOUIS (Mauritius), near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. Kimmey
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dundas
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. Bygrave
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellaby
RAMSBOTTOM, Hazlet, The Meeting House, 11, Rev. J. W. Dundas
RICHMOND, Hightown Street, 10.30 and 6, Rev. F. W. Bass
ROCHDALE, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashfield Road, 11, Rev. Jean Ould
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
SHEFFIELD (Greenhill), 6.30, Mr. T. H. Mosley
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SOUTHPORT, Old Meeting, Compton, High Street, 11 and 6.30, Rev. H. Wortham
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
SOUTH SHIELDS, Dorothy Road, 6.30, Miss M. E. Gandy
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. James
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Blackburn
ST. HELENS, Cooperation Street, 6.30, Rev. Eric Wild
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Wallace (also 11, 2nd Sunday in the month)
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. Stevens
STOURBRIDGE, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
STROUD, Pleasant Free Christian Meeting House, 11, Rev. B. Viney
SWINDON, Bethesda Hall Road, 10.45, Sheldon, 6.30, Rev. P. B. Gumbley
TAUNTON, Mary St. Chapel, 11, Supply
TAUNTON, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinnis
TEDDINGTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Phillips
TIVERTON, Unity Church, Manchester Road, 11 and 6.30, Rev. Charles Earnes
TORQUAY, Congre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30, Rev. Eric Wild, 6.30, Supply
WARWICK, Friends' House, Church Road (by permission), 3.30 (last Sunday in the month), ——
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. L. A. Grimes
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. J. H. Dixon
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maconie
WEST KIRBY, Brookhall Gardens, 11, Rev. Maconie's Jubilee (also 6.30, first Sunday in the month)
WESTON, Phoenician, 6, Dr. S. Stevenson
WIGHTON, Dixie Row, 10.45, Rev. A. B. Duncan, Stroud, 3, Rev. A. B. Duncan
YORK, St. Saviourgate Chapel, 6.30, Mr. J. Dymond
The Rationalist Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grant Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.1; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Lewis
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Thomasson, 112 Hutton Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 175 Pitt Street (off College St.) 7.15, Rev. D. W. Simmons, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Giles Allen, Melbourne, C.1. Minister: Rev. W. Simmons. Meetings as announced.
Sydney Congregational Church, Annie Road, Seaford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. Simmons

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenney
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Shepherd

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Mr. M. J. Wade
Wellington, Service suspended — Enquiries — Mrs. Watson, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School; 7, Evening, Rev. Maurice C. Bevan

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Deaths

Barham—On February 9, 1958, John Foster Barham, M.C., eldest son of the late F. E. Foster Barham, 15 Belsize Lane, Hampstead. Cremation took place at Golders Green.

Goodwin—In January, at Hampstead, Camillo, husband of Helen Goodwin (née Osler). No letters please.

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FROM THE MEMORIAL CHURCH, WALLASEY

Dear Friends,

It is our intention at the Memorial Church, Manor Road, Wallasey, to raise a memorial in honour of our late Secretary, Mr. John Leslie Oates. This we propose to do in the form of a literature display cabinet, suitably inscribed, to be placed in the front vestibule of the church. In this way our tribute takes the practical form which we feel Mr. Oates would himself have wished: as also does it renew a publicity venture which he formerly initiated.

Appreciating that his many friends throughout this and other districts may wish to identify themselves with our purpose, we extend an invitation to you to join us in providing a memorial fund. If folk contributing will at the same time let us know their address, we will notify them direct of the date of the special service of unveiling. Our Treasurer, Miss M. Rudkin, of 114 Seabank Road, Wallasey, will be pleased to receive donations between this time of writing and the end of March.—Yours,

Lincoln A. Gribble, M.A.
(on behalf of the congregation).

Holiday Accommodation

A WINTER HOLIDAY. Rest or Convalescence? All desiring real warmth and comfort now will enjoy "Normanhurst", the small, friendly Hotel. A lovely home in "Britain's Best Climate", mild, no fogs. Special value in twin-bedded rooms, 5/7 gns.; Singles 6/7½ gns.; including full board, early tea, heated bedroom (central heating everywhere). No gratuities. Breakfast in bed (nominal charge). Fresh fruit daily. Vegetarian if desired. Facing South, opposite covered Promenade, near warm Sun-Lounge. Illustrated brochures. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Also booking for Summer.

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Beatrice Rowe

The death of Mrs. Beatrice Rowe, wife of Dr. Mortimer Rowe, on February 2, caused sadness among his colleagues at 15 and 14 Gordon Square, and sadness among the generation of Unitarians that knew her. She helped her husband in incalculable ways in the services he rendered as a minister, and later in the great task he undertook as the first secretary of the General Assembly, and later again, and not least, as the secretary of the British and Foreign Unitarian Association. Indeed at times it seemed to his friends that she gave him to the movement.

Her own generation, and the one that came after, will remember her for her particular warmth of spirit. She had the gift of giving herself to the immediate person, and one suspects that of late years out of a strength not too robust in herself. She had to endure, for instance, not only the bombing in London during the war, but what must have been equally difficult, the strain imposed upon her husband by his single-handed responsibility in London. And she did it all without question.

She took particular pride and pleasure in the success of her distinguished actress-daughter, Francis Rowe, although she had her own reasons of the glamour and the work that lay behind it.

A devoted life has passed away, and no doubt she would be astonished that anyone should wish to do her honour. That was a characteristic of her, and to note it is to pay one of the deepest tributes to her memory.

The multitude of Mortimer Rowe's friends will be thinking of him at the end of such a rich and precious partnership, and will pray that he will receive the sustenance to enable him to carry on with his unstinting labours.

E.G.L.

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